

# The Vanguard

Vol. I.

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No. 18.

## WHEN YOU'VE DONE IT, WHAT THEN?

Some people are laboring to produce a general conviction that spirit intercourse is a reality; others are trying to put down land speculation; some are dashing away at that old beast—or thodoxy, while others are devoting their whole energies to putting down chattel slavery. While some, not satisfied that civil and political power should be limited exclusively to the male sex, wish to extend it to females, many are exercising their destructive energies by endeavoring to abolish ALL civil and municipal laws.

Well, suppose you convince your neighbors all around you of the truth of spirit intercourse; how much real good has been done, do you suppose? I do not intend to imply that NONE has been accomplished; but is it not over-rated? I have known an avaricious, conscienceless huckster convinced of that great truth, but it did n't change his character to any practical extent. Indeed, it was like putting a sheep's covering on a wolf. Do not let us overrate the effects of a mere conviction of the intellect. A savage—a cannibal—can be convinced of the truth of Spiritism, and remain a cannibal still.

Suppose the churches all transformed from orthodoxy to freedom; will there not still be misers, extortioners, thieves and sensualists remaining? Admit that a good has been done; but how much good is it? Has the organ of Benevolence suddenly outgrown Acquisitiveness; has Destructiveness slunk back, and poured out its vitality at the shrine of conscience?

Suppose all the negroes of the South are immediately emancipated by the "powers that be;" would the southern fire-eater suddenly become coolly affable and genial to us of the North? Would the real condition of emigrants south be improved by that "ACT?"

Suppose the governing power to be equally distributed among all the governed, (as it should be.) Would an entirely new set of statesmen (or stateswomen,) come into the field, distinguished for their disinterestedness and probity? Would our legislative halls be renovated, and occupied by living specimens of justice and wisdom?

"Suppose you COULD succeed in abolishing all civil laws: how long, do you think, would they stay abolished? Not three days. Grant that a few are able to live properly without such laws; the great masses of people are too much afraid of each other to trust themselves without a sword hanging over their heads. Let them have a dozen, if they wish. It is their right; only I protest against their troubling me with them. It is one thing to secure one's own rights and liberties, and entirely another to interfere with others.

All these "great reforms" are engaged in with too much of a feeling on the part of their respective advocates, that each is a finality, rather than a preparatory step to better conditions. This has been too generally recognized to be denied. Let not him who subjects the ore to the cross-separating furnace, flatter himself that he is at the same time making agricultural implements.—Let not the pioneer who hews down the forest trees, deem that he is at the same time ploughing and sowing. This tendency to over-estimate the results of one's labors is common among enthusiastic reformers. But the intellectual conviction of the truth or falsity of a given proposition, though useful, does not change the character. This is the work of time—of long experience.

There is an obvious demand growing up for the exercise of a rational constructiveness to guide the active elements of progress into spheres of practical usefulness. There is a growing activity that needs direction; there are dissolving elements that soon will seek re-organization. In view of this, I intend publishing a series of articles on Constructiveness, and its relations to the various departments of human progress. W. A. LOVELAND.

☞ "The argument of Judge John W. Edmonds before the Court of Appeals in the New York Police case, is spoken of as having been 'unusually able.' This can hardly be. The Judge has been pronounced an imbecile within a few days, by a Boston newspaper, which professes to represent pretty much all the knowledge and decency there is left in this community.—Boston Traveller.

## THE NEW TESTAMENT ON SLAVERY.

The following extract from a letter written by Presbyterian officials in Geneva, with Merle d'Aubigne at their head, to the "Evangelical" Christians of the U. S., places New Testament teachings on slavery in a clear light:

A. C.

We acknowledge, dear brethren, slavery is not explicitly abolished in the New Testament; we see that Christian members are not prohibited from holding slaves. (Col. i: 4; Eph. vi: 9.) and that slaves are exhorted to submission and fidelity. (Eph. vi: 5, 8; Col. iii: 22, 25; Titus iii: 9, 10; 1 Peter ii: 5, 18.) Yes, slaves ought to be obedient and faithful, and nothing should be said which could drive them to revolt—that is certain; and yet it is as certain that slavery is opposed to the true spirit of Christianity.

There are many texts in the New Testament which makes this plain. Does not St. Paul say to the Christian slave, that if he can gain his freedom, he is to take advantage of it? (1 Cor. ii: 21.) "The apostle thus demonstrates that liberty is not only good, but also more advantageous than slavery," says Calvin.—Is it not also evident that slaves who have become Christians, should be regarded by their masters as brethren, according to the epistle of Philemon? Does not the same apostle in another place say, that before the Lord in heaven, the slave is as the free? (Eph. vi: 9.) Do not the script. res elsewhere declare that the slave and the free share in the same blessings of God in Christ Jesus, the Father, Son and Holy Ghost, one God blessed for ever? Is he not the true and living God of the black as well as of the white man? If the eternal Son, who is God for ever and ever, became man, was it not for the Greek as well as the Jew, for the slave as well as the free? Does not the righteousness which was acquired on the cross by the atoning blood of the Lamb, cover the sins of the one as well as of the other? Does the Holy Spirit which changes the hearts of all in whom he dwells, into temples of the Holy Ghost, make any distinction of color?—Ought we not to exclaim now with the primitive Christians, "By one spirit are we all baptized into one body, whether we be bond or free? (1 Cor. xii: 13.) "There is neither bond nor free, but Christ is all and in all." (Col. iii: 11.) Such being the teaching of the scriptures, do you not think with us, beloved brethren, that these principles suppress the spirit of slavery, and only leave its name and appearance? Do you not believe, that since God, our common Father, bestows the tender sympathies of his love equally upon the slave and the free, we, their brethren, cannot refuse the precious boon of liberty to those who are deprived of it? If Christ has made them free, shall we not also? Christianity in general did not lay violent or imprudent hands on civil institutions, but spread its principles everywhere, and gave precepts to all men, the application of which was gradually to bring about the suppression of all abuses.

## THE REAL PRESENCE SPIRITUALLY CONSIDERED.

The Editor of the N. E. Spiritualist gives a lucid explanation of the basis of fact to the dogma of transubstantiation, by stating that as we are constantly giving off the very elements of our being by personal emanation, especially through the hands,

"A person by taking bread or wine in his hands and 'blessing' them, imparts to them of the very 'spirit and life,' or 'body and blood' which are in himself. To such an one, the words of Jesus when he said, 'This is my body,' and 'this is my blood,' are not merely figures or speech, but express literal and philosophic truths.

One of the practical bearings of this truth, is this: Whenever we eat in the presence of others, we take in more or less of the vital emanations of those around us. The condition of partaking food is one of special receptivity. Every common meal, therefore, is, whether we will or no, a communion; each participant partakes more or less of 'the very bodies' of those around him. The 'breaking of bread together' is not an unmeaning ceremony. How important, then, that those who habitually associate in this act, should be pure, elevated and inspired with mutual affection."

Is it all right when we study, talk and write about improving our breeds of hogs? Would it not be right also to study, talk, and write about improving the human race? Does not the man or woman who finds fault for talking and writing about the latter, make it manifest that he or she thinks more of hogs than of the human race?—Truth Seeker.

## ORIGIN OF EVIL.

From an able and eloquent article in the "Principle," on this subject, we select the following passages:

With all these overwhelming evils which seem to deluge every department of social existence on the earth, what hope remains in human government or law, in human policies and compromises, already grey with the age of centuries, for the extinction of the evils which they ignorantly beget and cherish?—What shall arrest the out-goings of sympathy for some congenial repose not found within the precincts of legalized adulteries?—Who shall demolish the infamy of bartered love, that sacrifices soul and body to lust, because it is thought dishonorable to be honest and true to the affinities of nature? Who shall nerve his soul to disdain respectability, when the legitimate issues of legalized inharmonies are filling the earth with discords growing out of false relations and antagonistic sympathies? So long as lust is the only cement and human law the only power to regulate the conjugal relation, prostitution will not die, jails will not be tenanted, nor gibbets without their victims. Take away the means of subsistence, ordain, by law or custom, tyranny over the affections, and then damn every one who dares to disobey such conditions as are false to God and his own soul, and you have a faint picture of the elements which are at work, and at war with the progressive harmony of the race on earth. All over this bountiful earth, monopolies in land and water, in all the means of temporal need, are apparent. And not only this, but what seems still more intolerable, a freedom of the affections is virtually and practically assailed by the allurements of wealth, the pride of position, the fear of poverty, the influence of friends or relations, or the ignorance of the parties of law of God, which unites two in one for time and eternity,

\* \* \* \* \*  
If you would remove evil, remove the cause. If you would foster it, attack its effects, provoke resistance, fight everything that opposes you, and the devil will live in you, in spite of all your prayers or songs of praise, or prisons, or punishments of civil authority. The causes of evil are sure to leave their effects, until they are removed. These are the interpositions of human authority in church and state, in false customs and habits, in the issues of antagonistic parents, giving an unbalanced organism to their posterity and the base influences of corrupt society and institutions. Remove these, and reform will be something more than a name.

## PRAYER.

It is urged that "God requires his children should first ask of him what they want, to show their dependance on him, and willingness to obey;" to which Mr. N. NUTT thus replies:

What is this but tyranny? If God is just, good and all powerful, and will do justice independently of any other creature, he will certainly give us what we need, whether it is asked for or not. If he should not, he would not act as benevolently as a good earthly father would to his child. For example: a child is amusing himself on a railroad track; the father is by, busily engaged; the train is coming! it nears rapidly; the father looks for his boy, and sees him on the track; he rescues him with the speed of thought; the train sweeps by, and he rejoices that his darling child is saved.

Did he wait to see if the child would first ask him for help, to show his obedience and dependance? No; he knew the danger, and flew to save him. Suppose the father, with folded arms, had ruminated in this wise:

"My dear son, the cars are coming, and you are in great danger of being crushed: but I'll wait until you ASK me, although I can easily prevent such a calamity, by snatching you away. I CAN save you, and it is just and right that I should; but I WILL NOT, until you give me evidence in the shape of a petition, that you are depending on me for the 'ONLY' aid that is required; and then: if it be 'my will,' to serve you, I'll do it."

Should a father act thus, every one would consider him a monster. But just in this fix is the Christian God!

From the BANNER OF LIGHT we regret to learn that Mr. Willis, the celebrated test medium, until recently a student at Harvard, was suffering from an attack of hæmorrhage, which will prevent his taking part in the forthcoming investigation of spiritual phenomena by the Faculty of that University.



## DEMAND AND SUPPLY.

BY ALBERT G. PARKER.

If Man has the power to supply a demand, has he not also the power to create one? For the one is as important to the existence of the individual and society as the other. It must be evident to every mind that the simple desire for food is an inevitable result arising legitimately from the existence of physical organization; that the demands of the physical are the effects of organization, and that organization is itself an effect, depending for its formation on causes that were in acting operation anterior to its existence. So of the supply, it being simply an effect growing out of causes that were co-existent and co-operative with those of Demand, as one did not exist before the other, but both as a unit eternally existed together, up through the infinite degrees of unfolding life.

Hence, he who assumes the power to supply a demand, embodies, of logical necessity, the power within, the assumption, of also creating a demand.

Reasoning according to the analogies of nature, are we not then, authorized in affirming that intellectual and spiritual demands are but effects, like unto those of the physical or animal, depending for their formation and existence upon causes which brought them forth, as mediums by and through which individual life could be sustained and perpetuated? And he who labors to supply the demand in the intellectual, social and spiritual spheres of life, labors, consciously or unconsciously, for the creation of Demand, as much as he who, laboring on the physical plane to satisfy the demands thereof, creates necessarily the same demand within himself and others with whom he stands related by interest or nature. And if Man be a part of nature, (which no reflecting mind will dispute,) must he not be a part of those forces, or causes, that are operating in the production of organic desires and aspirations? and, therefore, is he not the greatest worker who goes forth into the mental and moral fields of labor in imitation of the higher powers of nature—especially his own nature—to originate new and higher demands, and, by his example, to awaken higher and holier aspirations for a happier and better life, by his logic and eloquence?

He who waits for demands to be originated in the soul or mind of the individual or society before he puts his hands to the work, is not an originator, but an imitator. It may do for Nichols and Andrews, or those who work with silk gloves and kid slippers, to hold back until the forest oak is felled, the underbrush cleared and burnt, the ground plowed, the seed planted, and wait the appearance of the blade, before they enter the field, but not for those who labor with souls, heads and hands.

I think there was no demand for Galileo among the learned or unlearned. There was no special demand for Christopher Columbus, when he came forward and announced the probable existence of an undiscovered Continent. John Fitch and Fulton found no demand in the minds of the people, when they came forward with their innovation of applying steam to navigation; and it was only through their energies and creative powers that they originated a demand therefor; yet had they waited until the demand was manifested, arts, sciences and the boundless resources of this western continent might have remained in chaos to this day.

In short, the real work of the reformer, in this and in all other ages, is not so much to supply demands as it is to create them. If society is to be re-organized, new and higher demands must be originated: and he who creates the greatest demand for the higher life is the greatest reformer. But he who throws himself back on his dignity, to avoid the harder work, must resort to a more rational theory than that of demand and supply; for such is the plea of every despot within the pale of Christendom,

## REMARKS,

The law of supply and demand, as I understand it, is not in conflict, in the main, with the preceding very suggestive summa-

ry of principles. In supplying an existing demand, however limited, a fresh demand is generally created. A limited demand for natural truths existed in the time of Galileo, growing partly out of supplies furnished by astronomers who preceded him. In supplying it he greatly increased it; while the church by endeavoring to intercept that supply, inflicted on itself a deadly blow. IT violated the law of supply and demand—not Galileo.

In the time of Columbus, a demand existed for a less circuitous route to the East Indies. His ability to supply this demand was generally doubted; (with reason, it appears.) He failed to find a shorter route to the East Indies; but, in attempting it, incidentally discovered a continent, for which a demand certainly was manifested, as soon as its existence was known.

A demand for more rapid locomotion existed long before Fulton and Fitch; the supply resulting from their efforts created a further demand.

To apply this to reform lecturers: in places where a moderate demand already exists for light, more converts can be made and more good done by a given amount of effort, than in places buried in ignorance and meanness. As well might one spend his life in endeavoring to cultivate a granite rock, leaving untouched a fertile country around it, as a reform lecturer or test medium throw away their efforts where they are not appreciated, while so many are thirsting for the living water which these lecturers and mediums could give them. Time, which turns the granite rock into the fertile field, will make these barren wildernesses of conservatism rejoice and blossom like the rose; but to accomplish much, either in the material or spiritual fields of labor, we must restrict our efforts to a limited space, not casting the seed among thorns, or throwing pearls before swine. A. C.

## LETTER FROM GEAUGA CO.

MIDDLEFIELD, Geauga Co., O., May 20, 1857.

Here we are at the very entrance of Summer, and, until within the past week, scarcely a breath of Spring has been permitted to greet us. Field and wood have presented the barren and naked appearance of Winter. Now, however, the scene is changed. The frost-king has been robbed of his scepter—the wailing winds have retreated to their fastnesses among the icy mountains of the North, and the earth is again busy arranging herself in her costliest robes, evidently forgetful of the terrible and fast approaching 16th of June! The music of birds and the rich fragrance of bursting buds, are borne in triumph to my open window by the playful breeze, and my heart leaps for excess of joy, as I bid them "welcome."

Everywhere it is asked, "Can the Nicholises be honest?" Various are the opinions with reference to the ultimate object intended to be effected by this "last long stride," as some term their recent conversion to the Catholic faith. Many seem to think, that ambitious to lead, they removed to Ohio, expecting to find themselves the acknowledged and unrivalled leaders of the reform movement in the West—that being disappointed in this expectation, and knowing that a return to New York would be but a "return to the house of bondage," they determined at once to abandon the contest and unite with the "Holy Catholic Church," hoping by strict conformity to her orders for the present, eventually to find themselves wielding a powerful influence over a slowly advancing host which would freely grant them the long-coveted position, which would be ready to obey and would frankly acknowledge their right to command. Others are of the opinion, that in taking this step, they had respect to some pecuniary recompense of reward, for the securing of which they were ready to deny the freedom they had so long and so zealously advocated, and cringingly bow to the yoke of Catholic oppression; while others confidently assert that the whole is a grand fraud originated by Spiritualists, and being executed by the Nicholises, who are ever "ready and willing unto every evil word and work;" and the letter of Mary Grausell, claiming to have been a communication from the departed spirit of Dr. N., is referred to as evidence of the truth of this assumption.

For myself, I am not personally acquainted with either the Dr. or Mrs. N.; but as yet, though I think they have erred and will yet regret the course they have taken, I cannot believe them to have been all their lives, dishonest, seeking for power and popularity, while they must have been aware that the surest means of obtaining popular favor, is to bow to popular wrong. Few, I think, will accuse them of having done this, unless it be in their recent conversion to Catholicism. But can we not extend our mantle of charity, that it may cover one false step?

Let us remember to give honor where honor is due. We are too ready to write Humanity Dr., where doubt exists relative to the motives that impel to action.

ELIZABETH M. F. DENTON.

Mr. Wm. A. Steere's reasons for changing his name, will appear in the next issue.

# Vanguard.

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"THE TRUTH SHALL MAKE YOU FREE."

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## THE DECLARATION OF INDEPENDENCE.

### A HISTORICAL PARALLEL.

On the ground of various unjust and oppressive measures taken by the English Government towards the American Colonies, 81 years since, the Declaration was made and practically acted upon by expelling the offending power and its adherents from the country.

The purpose of the present article is to compare the acts of the British government eighty years since, with that of the collection of land-monopolists, slave-drivers and political mountebanks with a filibuster at their head, called the United States government.

At the outset, the Declaration of Independence states that "all men are born free and equal;" but Taney has decided that the negro race have no rights which white men are bound to respect; the Legislature in passing the Fugitive Slave law laid a broad foundation for a decision that no man but a slave-owner has any rights which slave-owners are bound to respect.

The Declaration says that "governments derive their just powers from the consent of the governed;" but President and Congress have discovered that Kansas can be rightfully governed by a horde of ruffians from Missouri, backed by a filibustering militia, while the Topeka Legislature, which is sustained by a majority of Kansas residents, is not recognized as legal by any portion of the U. S. government.

One of the charges against the government of king George was that of "protecting them (the troops,) by a mock trial, from punishment for murder." The Border ruffians, who constituted a large proportion of the Kansas pro-slavery militia, have been protected without even a trial, and have not been punished in any case. One of these marauders, who assisted at the burning of Lawrence, recently revisited that place as tax collector for the bogus legislature; but returned with more fleas in his ear than dimes in his pocket.

"Imposing Taxes without our consent."

It is not pretended that the majority of the people of the free states consent to pay taxes to catch runaway slaves.

"Depriving us of trial by jury."

Several citizens of this state, including a sheriff, have been taken from their homes, AGAINST THE LAWS OF THE STATE, to be tried by a partizan judge in Cincinnati on a charge of resistance to the Fugitive Slave law—said resistance consisting, in the majority of cases, in DOING NOTHING, and in the other cases, assisting the sheriff in executing the laws of the state. Besides, under the fugitive slave law one who may not be a slave, or even colored, (for there are slaves in the south as white as any Anglo Saxon,) may be CLAIMED as such, placed at the mercy of an official paid a bonus, by the Fugitive Slave law, of \$5 for deciding against him, and hurried off to hopeless bondage!

"Suspending our legislatures, and declaring themselves invested with power to legislate for us in all cases."

This is precisely what has been done in Kansas and Ohio. The Topeka legislature is declared illegal; that of Ohio is practically suspended, by its laws being ridden over rough-shod, to satisfy the requirements of the slave power, which demands that the people of Ohio turn slave-catchers gratis, at the bidding of any southern ruffian legally authorized to act in the capacity of a blood-hound.

"He has abdicated government here by delaring us out of his protection, and waging war against us."

This has been done largely in Kansas, and to a limited extent in Ohio, in the Mechanicsburg case.

"Raising the conditions of new appropriations of land."

It is well known that latterly the government, in selling or giving land, has furnished every facility to land speculators and great railway companies, as opposed to the honest and industrious settler.

"He (George the Third) has plundered our seas, burned our towns and destroyed our people."

Substitute "rivers" for "seas," and the parallel is complete.—

The impediments offered by armed gangs of miscreants, acting with the connivance of the U. S. authorities, in obstructing travel on the Missouri river, the burning of Lawrence and other owns in Kansas, under the eye of U. S. troops, offer a complete parallel to the atrocities of the minions of the armed despot in the last century.

In conclusion, we would suggest that now, as in 1776,

"When a long train of abuses and usurpations, pursuing invariably the same objects, (the enthroning of the slaveocracy,) evinces a design to reduce them under absolute despotism, it is their right, it is their duty to throw off such government, and to provide new guards for their future security."

A. C.

## INTEGRAL EDUCATION

BY ANNE DENTON CRIDGE.

NUMBER FIVE.

### LABOR-SAVING DOMESTIC APPARATUS.

Next to the educational improvements we have suggested in society as it is, comes the consideration of such transition measures as may, by using co-operative facilities for reducing the necessary amount of domestic labor, give parents more time to attend to self-culture and the education of their children. Co-operation in cities and other thickly settled localities could be advantageously applied, without unitary dwellings. For instance: Suppose two or three families who feel the necessity of something being done, would try to locate as near each other as possible; they might then have the advantage of a washing machine. I saw one in New York, price \$75, that would THOROUGHLY wash 100 pieces in five minutes. By several families uniting to purchase such a machine, the cost to each would be but little, and all might have the advantage. "Washing-day," so unpleasant to each member of the family, would then be robbed of its terrors.

In every town and city in England, there are MANGLES. These are simply-constructed machines for pressing clothes, instead of ironing them, by which two persons in one hour could press, or "mangle," as many clothes as it would take them ten hours to iron. Moreover, the mangle does the work more thoroughly, putting a beautiful gloss on the clothes. Such a machine, including labor, would not cost more than \$12 or \$15, and a moderately ingenious mechanic could, with a model, make one himself. I regret that I cannot here give a sketch of one; but I intend to get one made as soon as circumstances permit. One such machine would easily do for twenty, fifty, or even one hundred families.

Another improvement, now in active operation, is the sewing machine. By several joining, machines of different descriptions and sizes could be purchased to do different kinds of work; and by several families joining, each might have the use of all.

These three occupations—washing, ironing, and sewing—occupy an average family about four days in the week. The reduction in labor by the use of these machines, amounts to three days out of four, saving at least half the work of the household.

The above economies are practicable and advantageous in almost every neighborhood; even in very sparsely settled localities, some advantages from them may be obtained.



But in cities, villages, and some thickly settled neighborhoods co-operative bakeries could be introduced to advantage. I must be excused for taking the reader back to England. In every place in that country, containing 1500 inhabitants or upwards, there are a number of bakeries sufficient to accommodate every person in the place, without going more than two or three squares. At these places, nearly all the cooking is done. People make up their own bread, dinners, cakes, pies, and send them to the bakery to be cooked. To the middling and lower classes who do their own work, these bakeries are almost indispensable, and to all are of the greatest advantage. In the manufacturing districts, the majority of the women work in factories, and in other parts, the saving of fuel more than pays the low charge.—The mother with three or four children, who has to toil in the factory to get food for them, washes and dresses them, sends them to school, makes up her dinner, and as she passes to her work, leaves it at the bakery. On her return, she calls for her dinner, (which is cooked far better than could be done by a family,) pays a cent, and the family has as much comfort as if she had been at home all the morning toiling at the cook-stove, and rather more.

By machinery, man's productive powers have been immensely increased, and, by this means, persons in moderate circumstances are now enabled to indulge in luxuries for which the wealthy a century since, would have sighed in vain. But with all this, woman's facilities for labor have not been correspondingly increased. Many of the comforts and luxuries purchased by the economy of man's labor, increase woman's labor in the household. It is true, the spinning-wheel and the family loom have generally disappeared; but what else, except cook-stoves, has been introduced to materially economize the time and labor of woman?

The result of all this is that woman not only ruins her health and passes into the grave before she has lived half her days; (for she has no time to attend to her physical health—no time for open air exercise;) but her children are neglected, and left to the sport of chance for mental and physical culture. How often we hear the mother, in answer to questions from her children, say—"I've no time to answer your question; I've no time to attend to you; ask your father," etc. But, were these improvements introduced, and did people use pure, cold water, instead of pernicious tea and coffee, Woman's labor would be immensely lessened. She would then have time to attend to her own mental growth and the education and development of her children.

A remark may be introduced here as to the relation these improvements bear to the Woman's Rights movement, so far as concerns her right to follow any employments she chooses.—Suppose the right conceded: in the absence of these improvements, the power to use it could seldom exist, on account of the all-absorbing pressure of domestic duties. By diminishing the labor required for these MORE THAN ONE HALF, as can be done by these improvements, the right becomes practically available—not otherwise.

We may TALK of Reform; we may talk of improving the race; but very little can be DONE, unless we begin by striking at the root, by having children born right and trained right. And it is next to impossible for them to be born right, even when the parents are perfectly congenial to each other, when Woman is fretted and worried about the ten thousand details of housekeeping all her waking hours.

I don't wish to undervalue any reform, but much regret that this branch of reform does not receive due attention. It can be begun now, and realized now; it does not require hundreds or thousands of people to co-operate, and invest in the enterprise, hundreds of thousands or millions of dollars; it does not require them to travel hundreds or thousands of miles, and leave their present avocations to commence at those to which they are not accustomed; but it takes the people as it finds them, and be-

gins to reach them at once, gradually yet rapidly and surely. It can be commenced by a dozen or twenty families in the place in which they respectively reside, and a large portion of its benefits realized in a MONTH! All changes to be permanent, must gradual, yet they may be at the same time MOST RADICAL. We must BEGIN somewhere, and it is best to begin at the ROOT.

Reformers at the present day trouble themselves too much in endeavoring to MEND people after they are MADE wrong. Through the influence of bad conditions by which the mother is surrounded during the period of gestation, in consequence of bad domestic arrangements and unsuitable conjugal relations, (often made discordant when intrinsically harmonious, through the incessant worry and privation incidental to the wasteful arrangement of domestic labor,) children are brought into the world, maimed, lame, diseased and discordant; and reformers are directing their efforts to mending and fixing up these miserable abortions, instead of closing the sluice-gates of imbecility, corruption and depravity, by demanding before any can come into the world, a certificate of his fitness to discharge the duties of life.

A. D. C.

### RICH AND POOR "CONVERTS."

Poor people have a hard time in this little world of ours.—Even in matters of religion, there is a vast difference between Lazarus and Dives, as the following anecdote, sent us by a friend, will illustrate:

Old Billy G— had attended a great revival, and in common with many others, he was "converted" and baptized. Not many weeks afterwards, one of his neighbors met him reeling home from the court ground with a considerable brick in his hat.

"Hello, uncle Billy," said the friend, "I thought you had joined the church!"

"So I did," answered uncle Billy, making a desperate effort to stand still—"and so I did, Jeemes, and would a bin a good Baptist if they hadn't treated me so everlastingly mean at the water. Didn't you never hear 'bout it, Jeemes?"

"Never did."

"Then I'll tell you 'bout it. You see, when we came to the baptizing place, thar was me and old Jenks, the rich old 'squire, war to be dipped at the same time. Well, the minister tuck the 'squire in fust, but I didn't mind that much, as I thought it would be jest as good when I cum; so he led him in, and after dippin' him under, he raised him up mitey keerful, and wiped his face and led him out. Then cum my turn, and instead of lifting me out like he did the 'squire, he left me crawlin' about on the bot'tom like a mud-turtle."—INVESTIGATOR.

This incident recalls an anecdote heard a few days since of a characteristic incident that took place at a revival in Winchester, Ind., last winter. A poor widow went forward to the "anxious seat," and requested to be prayed for. No notice whatever was taken of her request, though she remained some time. A rich man then came forward, and was immediately overwhelmed with affectionate congratulations, and a degree of solicitude expressed for his soul's welfare proportioned to the length of his purse!

Some may be inclined to form a harsh estimate in reference to the motives governing the conduct of our orthodox brethren in such emergencies; but we believe it can be accounted for on Christian principles. If it be so difficult as Christ represents for a rich man to enter the kingdom of heaven, (and we believe it is,) it must take a good deal more steam to pull through a rich 'squire than a poor widow. Accordingly, the length, number and intensity of prayers in such cases are very properly proportioned to the depth of the neophyte's purse!

A. C.

HIGH PRICE OF LAND IN MINNESOTA.—A correspondent of Belvidere (Ill.) Standard, who has been land-hunting in Iowa and Minnesota, says that no land can be purchased within a moderate distance of any of the principal town sites in the latter territory at less than \$50  $\frac{3}{4}$  acre, but is usually considerably more.

## Poetry.

## QUESTIONS FOR THE DEPARTED.

Where shall we meet again? When shall we measure  
Day by the blissful strain of the heart's pleasure?  
Bright are the eyes that shine from us departed,  
Sweet are your songs divine, O ye true-hearted?  
When will ye come again? ye who have given  
Joys that have conquered pain, foretastes of Heaven.

Tender and fond and true, when shall we fold you?  
When, 'mid the starry blue, wake to behold you?  
In what green paradise, where the soft shadows  
Dream in the summer skies, o'er the fair meadows,  
In what enchanted isle of the heart's ocean,  
Do ye enraptured smile, tranced in devotion?

Bathed in what perfumed airs, tranquil and tender,  
Children of God and heirs of the soul's splendor,  
Crowned with what life intense, through the spheres lifted,  
Reign ye, obscured from sense, wond'rously gifted.

Do ye in glory there, do ye remember  
Sorrow and want and care, life's dark December?  
Do ye remember still, crowned with your glory,  
Aught of the woes that fill life's mournful story?

Shineth the crescent moon on you at even?  
Morning and golden noon, are they still given?  
Groweth the meadow grass? Flieth the swallow?  
Do the four seasons pass, and night day follow?

Leapeth the heart to greet souls of the dying?  
Haste ye with eager feet where we are sighing?  
Age as it follows age, do ye grow sweeter,  
Learning from wisdom's page knowledge completer?  
O, will ye tell us how, while our hearts listen,  
We may behold ye now, see your crowns glisten?  
(Herald of Light. META.)

## THE ROOT OF THE MATTER.

A reformer of our day has said, "give me one generation of happy marriages, and I will give you the millenium." By this, and this alone can the "Kingdom of Heaven begin on earth," and "the world awake to greet the dawning of a better day." False marriages are the sources of all uncleanness—the plague-spots whence proceed all that is rotten, filthy and disgusting. Do not prate to me of purity in such a state of society; I would rather seek it among the beasts of the field.

Why do not reformers who have the ability touch on these important subjects? "Ah! it's a delicate subject," you say, "and a little unpopular." I know it is a delicate subject, and one that needs cautious handling by "common sense" people; otherwise it will not be understood, and its advocates will be branded as hot-brained fanatics, "Free Lovers," &c., and have "all manner of evil said against them falsely."

Many reformers dismiss the subject entirely, and "wash their hands of its blood," by saying that the world is not yet ready for it. That is why it needs to be agitated. Reformers must keep in advance of the world, if they would do good.

No man, or collection of men, has any right to impose on us any law derogatory to our God-given rights, and contrary to the yearnings of our nature. Human law is no evidence of right or justice; for it often persecutes the innocent. Truth, reason and justice are the "higher law."

TRUTH.

Rev. Charles S. Porter has resigned the pastorate of the Phillips Church, South Boston, on account of his having become a convert to Spiritualism.—N. E. Spiritualist.

MISS AMPHLETT.—Mr. O. Baker, of Ripley O., a well-known Spiritualist of that place, has written us expressing a very favorable opinion of Miss Amphlett's capabilities as a healing and trance medium. She has lectured several times in that place and vicinity.

## Extracts from Correspondence.

From G. Leak, Waynesville, O.

W. Denton lectured here May 19—21, which were the first lectures of the kind ever delivered in the place; consequently they created considerable excitement.

The Methodists have changed their position of late. One of their ministers, I was told, not long since asserted that Geology was a true science, and that it demonstrated the world to be much older than the Bible made it; that this world was not made in six days, but by fixed laws, and that Man was not produced for hundreds of years after creation began.

Another Methodist asserted in this place two weeks since, that God had written two books, and that he should take his text from the book of Nature. He preached a progressive sermon. Ten years ago no Methodist minister would have dared to utter such truths as these.

From H. Cobb, Mantua, Portage co., O.

Judging from the very poor success which has attended the best efforts of our sectarian friends in proselyting, I think their days are numbered.

## DESIGN AND DEITY.

"From nature we learn there is some great intelligent designer."

I find the above quotation in the last number of the Vanguard, and as I am not altogether convinced of its truth, I wish to suggest a few thoughts by way of inquiry, that I may gain information.

Design means to purpose, plan, or will, and we would infer from the above, that there was some organized being possessed with the power of thought and volition; and in contemplating the building of the Universe, designed thus and so. Now, if this is the fact, what did he design? Did he design to create a world perfect in all its parts? If so, his design failed to carry, for nothing is perfect, but all is perfecting. Did he design that all things should be as they are? If so, then did he will into existence all the slaveries, drunkenness, polygamy and a host of evils that curse society—a crime which would make him more rotten at heart than the vilest demon on earth?

"But," says the God-ite, "he could only design in accordance with natural law, and as law develops the higher out of the lower, those evils necessarily exist as the outgrowths of development." Ah! where, then, was there any use of his designing at all? If law existed independent of him, and if all matter existed of necessity and by virtue of law, becomes more and more, perfect through the developing process, where was the need of a designer at all? I would not take away any one's God; but is it not more consistent and philosophical to suppose, that inasmuch as we admit matter to exist of necessity, the law necessary to its development in all the various stages of progressive unfoldment, also existed, and that this constitutes the "all and in all?"

With this view of the subject, we have no one to blame, hate or fear, but can consider that all is as good as could be under the circumstances; and judging from the progress of the past, we may look forward with brighter hopes for the "good time coming," when mankind shall attain to higher and still higher planes of love, will, and wisdom.

Yours for universal progress, J. H. MENDENHALL.

Cerro Gordo, Ind.

(The failure of a watch to keep good time in all cases, does not prove the absence of a skillful designer of its mechanism; hence, the existence of a comparatively small amount of misery in the universe, does not necessarily lead to the inference that the universe was without a designer. It may perhaps prove incompatible with the theory of one of infinite knowledge, power, and wisdom. But I can see nothing wrong in "doing evil that good may come," when the doer can clearly see the "end from the beginning."

A. C.)

Charles Mackay, the poet, is coming to this country,



**"WHAT SHALL WE DO TO BE SAVED?"**

Under this heading, the Spiritual Age contains a long and able article of which the following extract is the culmination,

"Salvation is not a supernaturalism, but a science—the SCIENCE OF LIFE—as accurately defined in the great code of the Universe as a geometrical problem! But we have neglected to study and practice this science of life, and gone after strange gods and creeds. We have sought the rules of life and the way of salvation in holy scriptures and special revelations, which have given us back but the dreams and vagaries of our imaginations; and which for centuries, have hindered and repressed the true life within the soul. Our social relations are almost everywhere vicious, provoking daily to crime, and are formed with little instinct of brotherhood or sense of universal equity. So long as they endure, no amount of church-going, praying, psalm-singing and sermonizing will be of any permanent avail. Thousands and millions of human spirits go into the eternal laden with the accumulated deformities of violated law, which they bear upon them perhaps for long ages in the other life. Yet the agencies are at work in the divine economy that will correct all this woe. Humanity is not a failure. It shall be triumphant at last. A heaven of boundless felicity awaits it. The Savior within it—the law of its own life—shall redeem it, and the great floods of human beings that have swept over this earth, shall all be finally sanctified and glorified!"

**"WHAT A LIE!"**

An article under the above euphonious designation, much more remarkable for perspicuity than elegance, and strongly flavored with ESSENCE OF BAR-ROOM, appears in the "Randolph (Indiana) Journal," denying the truth of Mr. Denton's statement that not more than 50 converts remained of the 250 said to have been made at the Methodist revival in Winchester last winter, and stating that it is intrinsically improbable that there should be that number of backsliders.

I have no personal knowledge of the matter; but a gentleman then and subsequently resident at Winchester, says that at the time he left, he doubted if AS MANY as 50 converts remained, as he was personally knowing to numerous cases of "backsliding." As to its being intrinsically improbable that so large a proportion should fall off, it is matter of notoriety that, in most revivals, a large majority of the converts fall off in a short time, and we have no reason to believe Winchester to be an exception to this rule.

Mr. Denton is absent at present; but should he think proper to notice the drunken effusion, he will do so in a short time. In noticing it at all, our object has been to show how the "mighty are fallen," when Methodism is reduced to such straits as to employ as its defenders such shiftless loafers and witless scribblers as the apology for an editor we have noticed, who is one of the pillars of that denomination in Winchester! A. C.

**CATHOLIC SPIRITUALISM.**—The Spiritual Age says: "We have additional intelligence from Paris in regard to Mr. Hume's experiments and seances with the Emperor. It is evident that Mr. Hume, like Dr. Nichols, is now completely involved in and controlled by the spheres of Catholic spirits. But we make no objection to the manifestations on that account. The existence of a spirit-world and spiritual communion can be proved as well by a Catholic, and the existence of Catholic spirits, as by Protestant."

The Paris Correspondent of the N. Y. Evening Post, says:

"The interest with which his Majesty (the king of Baravia,) watches the experiments of Mr. Hume, is most surprising. He has always thought we must examine before deciding on that which appears out of the ordinary laws of nature, and listen without disdain to those who believe they have discovered some new law, some phenomenon considered as impossible, or some mystery to which most men cling, because they do not comprehend it."

Any true love experience is not a perishable article.

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The gentlemen from whose letter the following extract is taken will be disengaged in about two months. He is unmarried.

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Address—Ernest Hamilton, Vanguard office, Dayton.

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A mechanic of industrious habits and progressive principles, having a wife and family, wishes to find a location where he can garden a large portion of the time and have congenial society. Address:—Joseph Hewitt, Alton, Ill.

**LECTURING APPOINTMENTS, ETC.**

**WILLIAM DENTON** will attend the mass-meeting of Spiritualists at Ravenna on the 4th; and lecture in Garrettsville, Portage co., from the 12th to the 20th.

A very large attendance is expected at the mass meeting at Ravenna, on July 4th.

A two-days meeting of Spiritualists will be held in Franklin, Wayne county, Indiana, commencing on Saturday, July 25th, at 10 A. M.

Another two-days meeting will be held in Galatia, Grant co., Ind., commencing on the 29th of August, at 10 A. M.

A two-days meeting of Spiritualists will take place at Darrow Street, near Hudson, Summit co., O., July 18th and 19th.

We learn, by the Spiritual Universe, that Mrs. Coan has been giving tests of an undeniable character before large public audiences in Cleveland. She visits Ravenna on July 4th.

**TECTURERS AND MEDIUMS.**

Mrs. PARKER, medium for physical tests, Selma Clark co., O. Mr. Albert Parker, lecturer on the philosophy of Spiritualism and Reform; Selma Clark co., O.

B. W. FREEMAN, a Clairvoyant Healing Medium, from Columbus, O., offers his services to the public in that capacity, and also as a Trance-speaking Medium. He will visit places where his labors may be desired, on applications addressed to him as above.

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From N. H. Swain, Columbus, O. March 21.

"I am constrained, from the result of your examination, to admit that you are in possession of that which seems to me nearer to absolute knowledge of me than those coxsws who have walked by my side all their lives."

From Levi S. Cooley, Georgetown, D. C. March 20.

"The Psychometric examination is, as far as I am capable of judging, quite satisfactory."

From Thomas Colby, Haverhill, Mass. March 10.

"Your description of my character has been astonishingly correct."

From Thomas M. Fish, Henry, Marshall county, Ill. Feb. 25.

"Some days since, the character came. It is rather a remarkable thing—true in all its minutiae."

From Wm. L. Johnson, Exeter, N. H. April 8.

"Please give me a reading of the enclosed envelope. The other was very satisfactory."

**CONDITIONS.**—The letter to be examined, if not sent by the writer, should be enclosed in a separate envelope, not written on, or unnecessarily handled. The writing should be kept as far as possible from contact with other letters or persons; and it better adapted for the purpose it recently written.

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